M877
Friday, November 5, 1965
New York City
Group IV

Mr. Nyland: Well, it seems that every time that we have Friday, we have to say something. Sometimes it is joyful and sometimes it isn't. It's a little sad. Last week, you remember about Lottie. And this week again, something very sad happened. Walter Kingston died last night. You see, many of these things happen sudden, and we feel it because it is close to us, and he was for several years, as you know, a member of a … of a Group—came quite faithfully. As you know, he is Mike's uncle and there was some kind of a relationship at the time when he was there—you know, sometimes, his questions. And what, of course, happened in his life last year when his daughter died in an accident. It probably ... well, not only that it meant a great deal, but it took a great deal out of him. So that when an opportunity comes—you might say, when death knocks at the door of oneself—that perhaps then, at such a time, one is willing to open the door or not to resist it.

There is, of course, a point—it comes sometimes in the life of people—that one gets finished with life, that one feels that everything that could be done has been done and that perhaps there is no further wish to want to live any longer and that one has not that kind of a desire even to resist or to do something about it or want to continue, as if then at such a time, that what is life in one simply asserts itself and says, "This is enough, I leave you."

It's difficult to say how about … how these things take place in one when one approaches them. And the more one lives with the feeling of wanting to continue to live because so many things still have to be done and one feels that it is one oneself that has to do it, perhaps that increases the desire to continue to live and to object to anything that might interfere, so that a little tiredness or a little difficulty or certain things that otherwise one could simply take, this time one opposes them because they threaten one.

When there is not much of that left, when there is no particular wish to want to continue, then the least little thing might, at that time, take the upper hand, and that is then the end of it. Again and again we are faced with this kind of problem, because it is so near to us. It is not easy to place it. At the same time this is, for us, again and again, the realization that life is made up of it. We don't want to believe it; we have to. We don't want to think about it; we have to think about it. It is something that we would like to do away with, and we cannot because it stays in your mind. You're affected. It changes your life. It may even have an effect on one's life, that from that time on I become a little bit more serious. But it is good for that reason—useful for oneself—to remember the death of yourself because of the death of someone else.

What to do, again and again I have said, what to do for such a person is to try to relieve them, to try to give them freedom, to help them and not to hold on. We are the sufferers. I doubt very much that they do. They leave us. They are free; under what conditions, we do not know; we will know when we get there, or if we become Conscious. When it is possible in that way and then the more one tries to become Conscious, the more there is a possibility of a communication and in such a way, perhaps it can be easier to help that person.

When you think of him, use it to Wake Up. It would be the best use, which you might say 'he himself' would approve of and which he would want, because in his life there was quite definitely a desire of trying to Wake Up regardless of whatever suffering

he went through. It didn't change that. And he tried, at that time, to place this kind of terrible experience for himself, of losing his daughter who was, you might say, the 'apple of his eye,' that that also would have a meaning and that he himself tried to do certain things in regard to that so that such accidents perhaps could be prevented. Whatever attempts he made for that were absolutely honest and serious. They may not have been very practical and perhaps nothing would come of that particular effort, at the same time he himself pledged that he would try to do certain things in order to help alleviate such unnecessary accidents.

This was not an accident. It was just a natural result of something in which one gradually, almost I would say, 'disappears' or leaves the body, and the body is there and one separates; and separates this time with a purpose, not a separation that is accidental but a separation in which that what then leaves has its own aim and tries to fulfill it. For that one can help, and at least for forty days you can help, that during that time even if the ties gradually get looser and looser, there is still the possibility of the form of communication with which we are familiar—sometimes in form of prayer, sometimes like meditation, sometimes in consideration, sometimes in relaxing with having him in mind—and then with one's feelings one tries to establish a certain force in the direction of where you think such a creature—I don't call it a 'human' being, but such a being—exists. And in what particular form it may exist, even if one doesn't know the density, that at least there is still something with which one could communicate and you—all of us—try that, at that time to send a certain form of material which again you prepare with having him in mind.

If one can do that, one can send certain things and knowing that it is meant for that purpose, one can be joyful in the ability of wanting to make that attempt for the good of his Soul. Maybe we can, with a concerted effort and again realizing this what is a necessity of life, that we are reminded for ourselves to do whatever we can to try to Wake

Up during the time that we still have and that is still allotted to us, and that the meaning is —that we are still alive and someone else dies—is that it places on us more of a responsibility. When we have a character, we try to discharge it. The less character we have, the more superficial we will be.

To Walter.

[Mr. Nyland plays music]

Part 2:

Gradually it becomes so that you don't dare to talk, huh? When the music is over, quietly we wait for George to fix that thing, then start, and then I can talk again and you don't talk. Because that's a little bit the character of Friday, isn't it? It's a little different from meetings where you could talk, when you can have questions. And the whole idea of Friday evening is because that what we want to say, or what we ... I want to say, or what we want to talk about, has a little different kind of character.

I listened to last Monday's tape of meeting which you conducted without me. In a general way, it is very good. I think it is extremely useful, even if I think that some of the people who could have been there were not there; and the same applies to the Tuesday. I will say something about that Monday and Tuesday, because I think you are missing something that you don't realize, and only when you put yourself in that kind of a position that you could realize—it doesn't mean that you will—but that you have some opportunity there which apparently you don't understand as yet. That understanding, perhaps, will come with Work and with the necessity for yourself that you see that something else must be done and that it is not only book learning and reading, it's not only discussion; it is not only even Work, but it is the ability for oneself to know what is really within one that is so clear that you could say it and that you could formulate it.

And this always remains the problem: At what particular point do I want to talk about Work or do I want to undertake, even, the possibility of answering a question, or

that I want, in a gathering where there is no direct leadership, that I want to open my mouth and say something that perhaps may be of use to someone else—not even in the form of a question, but sometimes in the form of a statement.

I say one treads with a great deal of care about such possibilities, because none of us really know very much. It does not imply that I know. I probably know a little bit more about certain things theoretically because I have been associated with it a longer time and of course I have done some Work. But, that what really could help us is not the intellectual side, and that is why Friday evening is a good evening because it should be an emotional side, an emotional field—something in which one can feel that one is talking and that one knows what is in such talk and in such words is not really the words and it is not trying to explain things in a certain way, but that something can come across to one that has that kind of an emotional quality so that it strikes in you, it stirs you up to some extent; in the same way as music can help in that way, that you are somehow or other affected in a different kind of a center than your intellect.

This is really the purpose of trying to come together like this and, you might almost say, to let me talk, because then it is up to me to try to introduce that, and sometimes I'm quite certain that I fail because it is not so easy, really, to become emotional without becoming sentimental.

How can one get this emotional quality, this feeling, this kind of realization of the necessity of having a wish? That is, what has to be wakened up in one is the remnant of one's life which has been covered, and we call it 'Magnetic Center.' And it has to be the kind of a language that can be understood by Magnetic Center in each person. And that language, of course, is a very simple one to start with; because you cannot expect that what is Magnetic Center, what is still the representation of life in you and that that what was given to one when one was born—or at the moment of conception something transpired, something happened then which was at that time put in a little bit of a form

but nevertheless remained in its character of the same kind of a quality where it came from as something that could give birth or life to a body or to a personality—and therefore, although it is there in that kind of a quality, it is not at all developed and it only can have simplicity of words before it can understand that kind of a language. In simplicity of words, of course one does not lose oneself intellectually and one has to keep constantly to that level of something that is so simple that a little child can understand it —and perhaps even a little child would understand it better, because it is much less inhibited than we are.

How does one find, now, within oneself, that what is Magnetic Center? How can one find, when it is there, that it could speak; and then, how can one learn that kind of language? Because if that is the language that is required, then one has to learn that language first, and the only way to learn it is with oneself. And it is not a study; it is not an intellectual something of oneself in which one starts to formulate and then all kind of words which will take the part as if they are the context or the real meaning. It is not the form of the words. It is that what is put into it; and the simpler now it can be, the closer it will be to the realization of that what is the life of Magnetic Center so that I almost would say, that what is sometimes 'covered' and what is sometimes made an attempt to become known, that what is not as yet full grown, that what still requires a lot of polishing up but that that what really can come from one's heart even if it is expressed by means of a sigh —"Thank God I am alive," or something in me is alive and wants to say something to myself—so that I then, because of that, can learn that kind of language which afterwards perhaps I could use in order to communicate to someone else.

This honesty with oneself first, this wanting to find out for oneself what is it, really, that is within one and that is as yet not sufficiently born—and could not be born as yet because it has nothing to stand on, and it cannot as yet be protected. That is why it is talked about—the 'inner, inner room of the temple,' that what we call the 'essential

essence,' that what is really for oneself, if one wants to compare it, what is Ashiata Shiemash, it is that.

Where does it start? You see, if you take Beelzebub and you try to read it a little bit literally, you will find out that it was in Asia where he started, in the little town of Djoolfapal. That is where Ashiata Shiemash started, where he found at that time already a little brotherhood, a brotherhood which twenty years before was founded by two people. I do not know if you remember their names: Poundolero and Sensimiritito—I forgot exactly what it is; Sensiteriti, something like that [Sensimiriniko]. Those two people founded a brotherhood Tchaftantouri. All these brotherhoods have to do with the one fundamental principle: to find out what they are, what they themselves were. And in that atmosphere Ashiata started his experimentation; not Babylon but in the center of Asia, where this little town Djoolfapal was.

What is the meaning of it? What is it that we could extract from it? Poundolero is that what is the mind which functions in the sense of pondering, the weighing that what is important, that what seems to have value. Sensitorito is that what has to do with Sensing; that is the kind of knowledge which belongs to the body alone and for which the body has to use a certain method in order to develop for it that particular 'acquisition,' you might call it of being able to have a sense organ in the real sense of the word, which is not an organ which, like the five other sense organs, are connected with the brain, but which can start to function on its own, and which function is to be Aware. Those two, with Ashiata Shiemash, which represents in each person his Magnetic Center, his real feeling—again, not full grown—it has to start, it has to be founded, it has to use what is there as that what the body can give and that what the mind can give, but then, when it is there, it starts in the Central of Asia, which is one's essence, and there it starts to grow because it has the possibility then of being recognized for what it is. Not in Babylon. Babylon was talk, talk, talk; philosophy, even if people are going to ... had to get out and do something else

—grow choongary, you remember. But this had to be in a place away from the rest of the world, almost, in which that what is Ashiata could start to grow and could actually feel at home.

You see, the language that one tries to find has to do with that what is within oneself, that at the times when one is really willing to find out what one is—that is, that there is no question any further, that one questions oneself time and time again until the questioning stops—and then something could be substituted which becomes for one a reality, a certain reality; perhaps not the ultimate reality, but at least that one has a chance of weighing against one another the different thoughts one has, the different things one has done, the relationships that one has, what one has done with it, what in the past was there, what one plans to do, and to do that by means of remaining sensitive to the behavior form of one's body so that that what is expressed as the body is a true expression of such sense organ which is called a 'sixth sense.'

Because it has to do, now, with the recording in one's mind, in a certain way, of that what exists. In that milieu comes Ashiata. Ashiata is the voice which then will give tone, the tonality which will give between the other two a certain relationship so that it can start growing. The growing is dependent on the three-unity, and when that kind of feeling enters, when it is still a little feeling and it is small because of the work it has to do to keep the two together—that what is still mind and that what is still body; although they are related, as you know. Sensing is related to the mind. That what is pondering is related to that what one has experienced—otherwise it is not pondering—and the experience was with the body.

So, in that sense, Ashiata takes on the particular role of becoming, between the two, a neutralizer with a force of its own, wanting now to make out of this community something that can remain in existence. The remaining in existence means that it becomes permanent as far as this world is concerned and that it will have the opportunity

of extending into another level, into another world. And the means for that is to convert certain other subjects, which are human beings, in such a way that they start to understand what is meant with their own life and the understanding of what is the necessity of understanding that for a definite purpose in order that when they become sufficiently convinced that that is the right way, that they also then, in turn, can help another hundred.

The number with which he started was thirty. It represents, in one, the thirty different parts of oneself which are important. Those are the organs, the different kind of functions of oneself. It's a small number compared to the totality of all the different cells which remain supporting cells. The thirty are the ones who become educated. The thirty are the ones who start to select a hundred others. 'Hundred' is simply taken as a certain measure. It does not mean that there were a hundred, but it does mean that there is something that is, you can call it, 1 and two 0's,' if you like. That is, the 0's represent body and mind, and the 1 is feeling, which now has become emotion, and that the function of that number 100 is again to repeat itself and becoming, through itself, another hundred in such a way that any one of these again and again and again could convert; and in that way the totality of Mankind could be lifted up to a higher kind of a level, and that each person who tries in that particular process can grow up.

You see, this is the function of one's feeling, which in that particular effort, when it wants to grow in the direction of another kind of a level, becomes one's emotion. This kind of process, this kind of conversion of that what is Magnetic Center in one into the simplicity of wanting to Work—and this time with a wish to Work; it is not the actuality of Working; it is the wish, it is the attitude that I have towards it; that gives me the emotional posture with which I now am confronted, confronting the possibility of an emotional existence for myself and that that, in that emotional life, I will find myself, as it were, 'lifted up' into the possibility of real understanding as a permanent something

that will remain in existence even after my body would die, that then I could continue to live in that.

This is the function of Ashiata. This is the function of Magnetic Center, retranslated time and time again into a little voice starting in its simplicity of the application between two little things, as it were, in the beginning: that what is my Sensing and that what is the realization of that what is of value to me. This is how one learns to remain simple: by coming back again and again to that what is a simple something of a realization of an existence of myself by means of this Sensing, and the realization that after, of that what exists, to try to put it on a certain scale of values, and the values have to be that it can recognize the voice of me.

Pondering is not that difficult, and it is not a lot of words. It is a simple kind of thing which I know has value even without having a word attached to it. And many times, this particular pondering depends on an intuitive knowledge. That is why intuition, when it leads to that kind of a realization of the value, as pondering, is so often linked up with breathing; and for that reason one can sometimes, in such moments in which one wishes to consider, in which one is contemplating that what could take place and ought to take place in oneself and that one wishes to recognize and hear the voice of Ashiata Shiemash within oneself, that Messenger from above which will redeem for us and overbridge for us the distance which is now separating that what is temporary from what could become permanent—you might say, what is for us the 'Fa' bridge of Kesdjan body—that then that, when one is alone, when one can really stammer without being ashamed, that then the formulation may be far to seek but that what has value is there and that what I know exists is there, and in that silence I really can hear what is taking place with the motivation of myself.

At such a time, again and again when this takes place in one and you then can link it up, as I said, with your breathing; that is, that I dare to pronounce "I" at such a time when

I inhale, and I wish, then, out of that air, everything that is good for me and could be retained and could then have a permanent value for me, that I want to extract it; and that when I say "am" at the end of the exhalation—that is, when I, after having gone though the bridge of that particular Octave at the top of the inhalation, when I change around and change my direction—that then this exhalation is the second section of that kind of an Octave of digestion of 'Sol-La-Si,' reaches, then, 'Si-Do' of that Octave. This 'Si-Do' is again the "am"ness of that what I am, realizing that that what I am is myself on Earth, now being affected by that what could become a life-giving force for me. It is the consummation, then, of that what is Ashiata, at that point realizing, having gone through the gamut of his own development for oneself as represented by a breath, a breath of one's life; it is then as if I have breathed one whole lifetime in the service of the cosmos.

At such a time, this unity that exists is a unity which represents, for one, that what is God. And at such a time, God speaks through one's Magnetic Center. What He says—I've said it before—what He says is, "Work."

So children, I hope we can.

[Mr. Nyland plays music]

Part 3:

side 2 When one starts to think about Work—the desire for Work, later on the necessity of Work, and then the assumption that one knows what to do—this desire must always be there. If that isn't there, everything stops. You cannot continue it with your mind. It is not something, that when you once start it in motion it's like 'Perpetuum mobile.' It stops, and it stops immediately when the force is not any longer applied. The momentum of that kind of a movement is very short; there is practically no, what you might, call 'energy of motion' developed, because the body is too heavy and the force is not strong enough. Later, after some time, there is a momentum, there is a certain something that keeps on, you might say, 'vibrating' regardless of the force still being applied.

Sometimes this can happen to one in a state where there is very little opposition—you see, because if the opposition is there, naturally because of that kind of a friction, even if it is useful to have friction, also wears it down and opposes it. When there is very little friction, then there is a possibility of striking at certain times a note which will remain in vibration for a long time. This happens when one tries to remember oneself.

The remembering of oneself, one's real 'self,' is that what is one's Magnetic Center within you. How one can remember it, is again dependent on the simplicity in which one is and wants to live for that time. Sometimes it is brought about by that what is called 'Objective meditation.' Objectivity must enter, otherwise the meditation remains a subjective thought process which may include, even, identification with certain something to meditate upon something—sometimes one's body, sometimes on God, or the Deity, or Buddha, or Nirvana, or whatever you wish to meditate on—and the identification, then, is complete as far as one's ordinary mind and even the feeling is concerned., and the result is that one is asleep.

Objective meditation is different. It is a certain state in which one can become quite Aware of oneself. And, as I say, this meditation, when it is applied in a state of Objectivity as a result of Work or as a result of the realization of Consciousness, that then at such a time a note that is struck can start to vibrate and continue to vibrate, almost I would say, 'in a vacuum.' But, you see, the vacuum is not created because one takes something away; the vacuum is created because there is something of a different kind which, for the note that is being struck, becomes a vacuum as if, in that form of density, there is very little reason for friction.

This implies, of course, many things; because that what really should not cause friction to any attempt to Wake Up must have the constituents of that what belongs to a higher plane, because on a higher plane that kind of friction is not necessary. Other friction is necessary at that plane, but that what I can supply at the present time—a

friction for myself in order to have, you might say, 'energy' to Work with—when that is reduced and then that friction, not being needed, a note that is struck as belonging to something of a higher nature will remain in vibration. And I—that is, that what is my ordinary personality in this case—has nothing to do, than only to remain attentive.

This remaining attentive in order to hear a certain 'voice' as I've said before, which comes—which is and can be compared to Ashiata Shiemash—is a form of meditation on that what is of a higher nature by putting myself in a state of freedom. Not in a state of connecting. Not in a state of wishing to be in communion with that. It is the opposite: it is that, that I become open to the possibility of that what is higher than I am affecting me. This is a certain form of meditation, but it's much closer to the realization of one's Awareness, and it is that mental process, then, that looks as if I am meditating, but in reality I am trying to be Awake to myself, and to be in that kind of a state in which I can hear that what could speak to me if I really am not only alert, but Aware enough of my existence for whatever it is, without any ... without any liking of it, without any description of it; just that I am, as a being, receptive, or to become the recipient.

Again, I don't want to use any terminology as if I am active. I become, in that state, completely inactive. All I wish to be, is to be acted on. I have to learn this, to become that passive, and it means I have to quiet—reduce to a minimum—whatever there is of my ordinary activity which belongs to my physical body or my feeling center or my intellectual center. On the face of this and also intellectually, you must know how extremely difficult it is to be that passive and that so often, in this passivity, I go over into a little easier state of ordinary meditating, ordinarily meditating on my state as it is without the introduction of anything that has of a different level and, without any question, without any possibility of anything *from* a higher level ever entering into me.

So, you see, in a very restricted sense it can be compared to Work, but that what is required for a good meditative process is that I am in such a state in which I can hear the

voice of God. You see, when I say 'voice of God,' I simply mean that something in me is alive that I would like to have speak to me. I do not know, as I've said before, the language in which it will speak, but it is already enough for me to know its presence by its own sighing, just the same as there is a difference between that what I express as words and what I express by means of a sigh, and that sometimes we have to take that—a 'sigh'—simply because I cannot find a word, that *that* kind of a sigh, as if I express, by that, a state of myself. Sometimes I say, "Oh, God. Oh, goodness." And sometimes I just sit and sigh, indicating my existence, now can only be expressed by that kind of a form which is partly audible and not understandable unless one has experienced the same kind of state. It is *that* what I try to listen to.

Of course, the more quiet the surrounding can be, the better it is. The necessity of reducing my activities to a minimum also remains a requirement. But, also what is needed is that I have, with me, the wish to hear. I will not hear it unless I really wish it. And that is why this form of meditation can never be done unless one is so completely willing to want to find out about oneself. This particular attitude is determined by the kind of a wish which expects and hopes for the impossible. It is that kind of, call it, 'excitement' if you like, that kind of state in which one expects something new, something that almost has never happened before and that will give one, at that time, something unexpected but of such tremendous life-giving force that it is as if, at such a moment, one wishes to be in contact with a force I don't know very much about but which I only can sigh for. And it is this state, this state of meditation, this state in which something can be heard that strikes, then, that kind of a 'note,' as I say, which remains much more permanent—for a long time—and for a long time can stay with me as a reverberation.

It takes place in one's heart, and the reverberation is in one's chest. When I know that this has taken place, I also know that it will not leave me that easily. And with that, I

can go out in life, constantly remembering myself. Once it has been struck, once it is like a sound of one of those beautiful gongs in the temples of Japan, when you once have heard that sound vibrating across the valley and the mountains—from a temple it's a central point where it goes out into one wave after another, remaining, remaining, remaining constantly, that sound, that tremendous base sound with all the overtones in the world, almost—when once that has affected one, you will never forget it. When once the voice of this kind of Objective meditation has spoken, you also will never forget.

You must remain quiet, sometimes. Sometimes you must honestly try. Sometimes you have to try to come to yourself; because, after all, it doesn't cost you anything, and it is something in which you could be paid tremendous ... tremendously; a sum that you don't know, in a form of which you don't know enough and, of course, in the kind of money that you cannot spend in ordinary life. It stays with you. It lifts you up. It gives you, at that time, an insight, a realization of that what ought to be and unfortunately is not. But at least you have a taste. This is the real meaning of the Lights of Karatas.

I say it doesn't cost you anything, because you can take off the time. Your time can be converted into something much more precious, and your experience that you then could have will help you to overcome, many times, the difficult situations in which you need guidance, in which your thoughts and your feelings are battling against each other, in which the state of oneself, as a human being, is full of chaos. Then, sometimes, the memory of that what is the sound can produce in one again as if it is reality, and with that kind of non-reality made real, at that time one can repeat the particular experiment. You might say, 'bless God' that such things exist, and that sometimes one can become a part of it.

And so, when I say we drink to His Endlessness, you must know, now, what I mean.

End of Tape